THE SINFULNESS AND UNLAWFULNESS, OF HAVING OR MAKING THE Picture of Christs *Humanity.*

Set forth in a ſuccinct and plain diſcourſe, and the main and moſt vulgar reaſons and objections againſt this Truth, clearly *evinced and refuted*

By John Vicars.

Whereunto is annexed a ſweet and ſolid Eſſay or Epigram in verſe, againſt Crucifixes and pictures of Chriſt, by that moſt eminently *pious and faithfull ſervant* of Chriſt, M. William Prinne, *Gentleman.*

Publiſhed with Authority.

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TO

THE RIGHT WORSHIPFULL,

His moſt highly honoured good Friends,

Sr. EDVVARD DEERING *KNIGHT:*

And, Mr. JOHN WHITE, Counſellor at Law,

Two of the moſt worthy Members of the Honorable *Houſe of Commons, in Parliament,*

J. V.

prayeth all increaſe of grace here, and fulnes of glory hereafter.

Right Worll.

THis little Treatiſe having now at length received its

birth and breathing in the light of publique view, (which otherwise for ought I saw, had been stifled in the womb, and had perished in its embryo) by Gods providence, and your good Worships favourable assistance; to whom may it more fitly come humbly to crave pious patrocination then to your most worthy selfe; together also

also with you my most justly honoured ancient friend good Mr. WHite, *to whom I stand most deeply obliged for manifold ancient and moderne Christian curtesies: yea, I say, to whom may this my poore offspring more comfortably and confidently run for assured protection (especially considering the many disgusts,*

guſts, affronts, and captious exceptions, chiefly from Popiſh and fooliſh ſuperſtitious ones, it is moſt like to encounter) then to two ſuch eminent and univerſally beloved Patrons and patternes of piety, learning, and ſingular curteſie; which truth, your moſt happy Chaires in each of your godly heart-chearing

chearing Committees doe to all your long oppreſſed ſuppliants moſt clearly and conſtantly demonſtrate and teſtifie. This therefore, your even genuine and connative curteſie and zealous affection to vertue and religion, hath extraordinarily encouraged mee to dedicate and conſecrate this my poore mite of

bounden gratitude to both your Worſhips, humbly beſeeching you both in your accuſtomed candor, to receive it into your favourable Patronage and friendly acceptation; which great love and goodneſſe will moſt juſtly increaſe my former deep ingagements, and oblige me ſtill to continue my poore prayers

to

to the throne of grace, not onely for a moſt glorious and gracious progreſſe and iſſue to the great affaires of the Honourable Houſe in generall, and that the Lord of Heaven would moſt bleſſedly fill you all with the Spirit of Vnanimity, and Magnanimity, Wiſedome and Counſell in the happy managing

ging of the great Negotiations of the State and Church, untill you have perfected a long and ſtrong-deſired Reformation in both, to the glory of our great God, and unſpeakable joy of us and our poſterity, but alſo for a moſt copious encreaſe of all true honour and ſanctified happines to both your Worſhips in ſpeciall,

and

and ſhall binde me ever to reſt

Your Worſhips in all his beſt poore ſervices in the Lord to be *commanded*,

JOHN VICARS.

To the godly Reader.

I Have undertaken (good Reader) a taſk diſtaſtefull to many, (I doubt not) eſpecially to the idolatrous and ſuperſtitious ſort of men; namely, to treat of a common and moſt ancient evill among us, I meane, the moſt irreligious and ſuperſtitious affectation of the picture of Chriſt, as moſt men, falſly, yet moſt familiarly call it, even moſt of us Proteſtants, not onely ignorant

norant ſilly men and women, but even learned Clerks, and ſuch like; whereby Popiſh idolatry in adoring the Crucifixe, and other pictures and images of Chriſt, is mightily countenanced and encouraged even by us. The uncontrouled cuſtome whereof, I may juſtly feare, hath taken away all ſenſe of the evill and moſt manifeſt danger thereof, whoſe cure therefore muſt needs be the more difficult, if not hopeleſſe. Yet notwithſtanding the difficulty, and almoſt impoſsibility of this cure I have reſolved, that as expert Chirurgions having to

deale

deale with a dangerous and old feſtred ſore, doe in the firſt place endeavour to ſearch and cleanſe the bone or bottome of it, and thence to fetch out the core or corrupt matter thereof: or as diſcreet Gardeners when they will free their gardens of ſpreading poyſonous weeds, uſe to pluck them up by the roots; ſo I, though a very weak agent or inſtrument, have in this little Treatiſe deſired and endeavoured (in my cordiall love to truth, and hatred of error) to imitate them in their wiſe and diſcreet courſe, namely, to work at the core and pluck

up

up at the root (as God hath enabled me) that festred gangrene and poysonous weed of Popish Idolatry which for these many hundred yeares hath most grosly and grievously troubled the whole Church of God in all parts of the Christian world, even to this very day: but if I cannot utterly kill this weed, yet (at least) to endeavour to cure that superstitious vanity of making and allowing Christs picture among us Protestants. And for this purpose I have (according to my poore mite of ability, yet, as I said, my mighty love to verity) taken

taken upon mee to prove the ſimple and meere making and having of the picture of our Saviour Chriſt, even for civill or morall uſes, to be utterly unlawfull, and ſo abſolutely ſinfull. Which, if I can prove and make evident, (as I truſt by Gods aſſiſtance I ſhall) then of neceſsity it muſt needs follow, that adoring of a Crucifixe or other pictures or images of Chriſt, is moſt groſly ſinfull, yea, and abominable to all ſorts of Chriſtians, ſince the meere ſimple ſight and having of them only is ſo ſinfull. Heartily ſorry I am, that no more able a Chri-

Chriſtian hath hitherto exactly and fully written of this ſubject; and yet I am not a little comforted that God hath formerly raiſed up ſome worthy and eminent inſtruments (at leaſt) to touch upon it, and to give ſome good light and helps unto me, to expatiate and enlarge my ſelf on it. O, is it not a foule ſhame that we who have ſo long enjoyed the light of the Goſpel in its power and purity, and who have two eyes to help our ſight hereof, viz. *the eyes of nature and of grace too, ſhould (yet notwithſtanding) in all this time ſee no better,*

better, no better have learned Chriſt, but that we ſhould be worſe affected to our God, and leſſe eſteeme our bleſſed Lord and Saviour, then thoſe Polyphemie Heathens and Infidels, who had but that one eye of Nature to ſee by, have eſtimated and prized their falſe and fained gods! For Lycurgus *a Heathen, the Lawgiver of* Lacedemonia, *and the Inſtitutor of many ceremonies, forbad the forms of men or other living creatures to be given to the gods.* Apollonius *alſo a Philoſopher, found fault with the fooliſh and abſurd images*

Alexand. ab Alexandr *l.*2. *c.*22.

Philoſtr. de vitâ Apollon. *l.*6. *c.*9.

in

in many places, and thought it more honourable if the gods had no images at all. The Germanes in their Painiſme held it unlawfull to paint their gods on walls, or to expreſſe them in any humane ſhape. And Numa, *King of the ancient Romanes, forbad them to think (mark this, O true Christian Proteſtant) that the image of God had the ſhape of a man, or forme of other living creatures, as witneſſeth* Mr Gurney *in his Vindications. And ſhall (I ſay) the Heathens and Pagans have ſuch a reverend and high eſteeme of their*

Corn. Tacit. de morib. Germ.

Plutarch. in vitâ Numæ.

M. *Gurney* in his Vindication.

their falſe and feigned gods, and we Chriſtians be ſo profane, impious, and irreligious, ſo to undervalue and vilipend our moſt true and holy God, our ever bleſſed Lord and Saviour Chriſt Ieſus, as to paint, picture, and engrave him, as a little babe, a deſpicable man, an enthralled malefactor, a crucified creature, onely becauſe he was graciouſly and voluntarily pleaſed thus to exhibite himſelf to the world, for a ſeaſon, and that meerly for the moſt admirable, unexpreſsible (for who can declare his generation? *ſaith the Prophet) and infinitely*

infinitely mercifull working out of our redemption from everlasting horrour, and for the purchasing for us of an everlasting inheritance of glory in heaven, and for none other end? Certainly we must needs conclude from those fore-cited examples of very Heathens, that Christians are most extremely oversawcy, and intolerably impudent, thus to requite the ineffable love of their so great and gracious Redeemer, not being wisely and religiously contented to see and behold him as he himselfe hath ordered and directed them. Search

the

the Scriptures (ſaith hee, John 5.39.*) for theſe are they that teſtifie of me. But we will contrariwiſe, as it were flatly and faithleſly affront this his holy will, and will unwarrantably gaze on him in fooliſh and filthy pictures and images, hereby wonderfully animating his archadverſaries of Rome in their moſt idolatrous and moſt impious practiſes; who ſeeing us to look on, love, and admire them, are alſo the more encouraged to looke, to love, admire, and adore them.*

This (good Christian Reader) is the rank-grown Epidemicall evill, even among us Protestants, which my soul is grieved at, even this high dishonour offered to our deerest Saviour the Lord Iesus Christ, even us, I say, who will needs call and count our selves his most loving and loyall subjects. Wherefore it being the cause of my God, I could not but be much animated to shew, though my weak, yet my true zeale for his glory: For certainly (as one worthily writes) It is but a dead heart that has a dumb voice when Christs cause is in que-

queſtion: And as an ancient Father wittily, Canes latrant pro Dominis, & non vis tu latrare pro Chriſto? *Dogges will bark for their Maſters, and wilt not thou, O Chriſtian, ſpeak for thy Maſter Chriſt? Yes, ſurely, for as he goes on,* Si iſta cauſa diſcordiæ ſit, mori poſſum, tacere non poſſum. *If Chriſt bee the cauſe of jarres, I may die before I can hold my peace. I wiſh with all my heart, ſome farre more tried and able Maſtives (if I may without offence, by way of compariſon ſo terme them) had fully and*

Ierome to Ruffinus.

ſeriouſly prevented mee a poore, weak, and mean yaulping whelp, in this our Maſters ſervice, but ſince none hitherto hath, I have thus farre adventured with young David, *before my elder brethren; to whom (if any of them unkindly upbraid mee for it, as they did him) I anſwer with the ſame zealous*

1 Sam. 17. 29. David, What have I now done? is there not a cauſe? *On which ground (good Reader) hoping thou wilt excuſe my boldneſſe, and accept my zeale, and moſt unfeinedly deſiring that this may bee an occaſion to ſome more*

more able and expert Champion of the Lord Christ, to strike off (if I faile) this Goliahs *head, commending the work to the Lords blessing, and thine acceptance, I rest;*

Thine in the Lord,

JOHN VICARS.

AGAINST MAKING OF the Picture of CHRIST.

THat there is & ever hath been a lawfull and laudable civill uſe of Pictures or Images in generall both for adornation of houſes and convenient places, and for

Pictures are lawfull to be made or had.

commemoration of perſons and things, I denie not; but eaſily and ingenuouſly acknowledge, approve, and allow; But that there ought to be a wiſe and religious care had both in the choice of them, and in the placing of them, none, godly (as I ſuppoſe) can juſtly deny. To omit therefore, much that might be ſaid touching both the religious and diſcreet choice of pictures, lawfull to be made, and alſo the inoffenſive placing of them from danger of

of Idolatry and ſuperſti-
tion; I only intend in this
briefe and familiar Tract
principally to pick and
cull out one kinde of pi-
ctures among us, where-
of I finde by wofull ex-
perience, there is too fre-
quent and too unſenſi-
ble abuſe in theſe our
daies of ſo much and ſo
long and cleare know-
ledge and light of the
Goſpel of Chriſt, and
of his ſacred will there-
in, as is, or ought to be
among us, namely, the
picture of Chriſt Jeſus,
our ever bleſſed Lord

The picture of Chriſt is unlawfull to be made or had.

and Saviour, which for mine own part, I hold utterly unlawfull, and ſo conſequently ſinfull to be made or perſonated by any figure whatſoever; and that for theſe reaſons following.

Reaſons hereof.

1. It is a ſin againſt Gods word. a 2 Cor. 5.16. Deut. 4.15. to 23. & Ch. 5.8,9. Lev. 26.1.

Firſt, I conceive it is a ſin againſt the Text and direct a Word of God inhibiting any carnall, or fleſhly conſideration, much more a picturing of the Lord Jeſus Chriſt the ſecond Perſon in the Trinity, by any viſible expreſsions and carnall valuations; as 2 *Cor.* 5.16.

Yea

Yea (ſayes the Apoſtle *Paul*) *though I have known Chriſt after the fleſh, yet henceforth know I him no more.* Whence it is plain, that the Apoſtle himſelf, who lived in Chriſts time would have us to underſtand our duty herein, by his own practiſe: For, if the Apoſtle himſelf who had ſeen Chriſt in the fleſh, yet now, ſince his aſcenſion into heavē, held it not fit to conſider or think on him after a fleſhly manner, or according to any humane or earthly reſpects:

ſpects: How much more unfit is it (then) for us to make pictures, and carnal viſible repreſentations of him, he being (now) only to be ſeen and conſidered after a ſpirituall manner, and according to thoſe moſt ſweet and holy ſpirituall excellencies, graces, and priviledges which are derived unto us from him by faith in his merits. And thus a very reverend, learned, and religious Divine of our times in his Sermon on this Text, underſtood

D. Sibbes of Grayes-Inne.

the

the ſenſe of the Apoſtle, adding theſe words, The Apoſtle (here) conſiders not Chriſt as a Jew, or born of the Virgin *Mary*, or as a man of ſuch a ſtature, and ſuch a condition, or as thus and thus eſteemed in the world; but only as he is now riſen, and in heaven full of grace, ſpirituall power, dignity, and dominion over all creatures, principalities and powers in heaven or in earth.

Secondly, it is ſinfull as being againſt the analogy and rule of faith, whereby

2. It is a ſin againſt the Rule of faith.

whereby we are bound on our ſalvation to beleeve Chriſt to be perfect God, and perfect Man, not meer man (as pictures and viſible repreſentations can only render him) and ſo God and Man, as that this hypoſtaticall Union may by no means be ſeparated without a curſe. For what God hath ſo nearly and inſeparably united and conjoyned, let no man dare to divide and ſeparate. But this union is and ought to be ſo inſeparable, as that none may

The hypoſtaticall union is unſeparable.

Quod Deus conjunxit, nemo ſeparet.

may without evident injury to the Lord Jesus Christ disjoyn them. For the Godhead and Manhood individually united, make one Christ, but take away the Godhead from the Manhood, and Christ is not Christ. Now that this is most infallibly true, and which we are all bound on no lesse (I say) then our salvation to beleeve; see the words of *Athanasius* [a] Creed, in the Book of Common Prayer; *The right faith is, that we beleeve and confesse that our Lord Iesus*

[a] Or, *Quicunque Vult.*

Ieſus Chriſt, the Son of God, is God and man; God of the ſubſtance of the Father begotten before the world, and Man of the ſubſtance of his Mother borne in the world, perfect God and perfect Man, of a reaſonable ſoul and humane fleſh ſubſiſting. Who Mark this *although he be God and man, yet he is not two but one Chriſt, one altogether; not by* ☞ *confuſion of the ſubſtance, but by unity of the perſons. For as the reaſonable ſoul and fleſh, is one man: So God and man* And this alſo. *is one Chriſt.* And this (ſayes our Church) *Whoſoever violates, and beleeves not*

not faithfully, cannot be ſaved. But no Painter or Graver is able thus (truly) to deſcribe or ſet forth the Lord Jeſus Chriſt in pictures or images. Therefore it is clearly a ſin againſt the analogy and rule of faith, thus to uſe or rather abuſe the Lord Chriſt.

3. It is a ſin againſt the Rule of obedience.

Thirdly, it is ſinfull, being againſt the rule of Chriſtian obedience to the ſound and Orthodoxe Tenent of our Mother-Church of *England*, contained in the Booke of

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The Church of England in the Book of Homilies. a

of Homilies, ſet forth with full authority by King *Edward* the ſixth; by Queen *Elizabeth*, King *Iames*, and King *Charles* our preſent Soveraigne, where both in the ſecond Sermon, againſt the danger of Idolatry, from *page* 22. to *page* 28. that Sermon doth moſt copiouſly, learnedly, and zealouſly inveigh againſt the very ſimple and meere making the picture of Chriſt, as moſt contrary to piety and ſound Doctrine. And here I cannot omit, but moſt

most fitly relate, as singularly pertinent to the place, and strongly stablishing this present truth, that remarkable passage, and notable act of *Epiphanius*, a holy and learned man, who lived in *Theodosius* the Emperours time, about three hundred and ninety yeares after our Saviour Christs ascension, who himselfe wrote thus to *John* Patriarch of Jerusalem. *I entred* (saith *Epiphanius*) *into a certaine Church to pray, where I found a linnen cloth hanging*

Hom. 1. against the perill of Idolatry. p. 22, 23.

in

in the Church doore, painted, and having in it the image of Chriſt, as it were, or of ſome other Saint (for I remember not well whoſe image it was) therefore ſeeing the image of a man hanging in the Church of Chriſt contrary to the authority of the Scriptures; I did teare it downe, and gave advice to the Keepers of the Church that they ſhould wind a poore man that was dead, in the ſaid cloth, and ſo to bury him. And afterwards the ſame *Epiphanius* ſending another unpainted cloth (for that painted one which he had torne) to the

the ſaid Patriarch, writeth thus: *I pray you order the Elders of that place to receive this cloth which I have ſent by this bearer, and command them that from henceforth no ſuch painted clothes, contrary to our Religion be hanged in the Church of Chriſt, &c.* Whence we may eaſily ſee the zeale of this holy man, who regarded not whoſe picture it was, yea though the picture of Chriſt, but angrily tore it downe, judging it meet for nothing elſe but to rot in the earth, and as being

ing diſhonourable and contrary to Chriſtian Religion, and the authority of the ſacred Scriptures. As alſo in the third Sermon, *page* 41. where are theſe words expreſly ſet down. *The image of God* (and who dares deny Chriſt to be God?) *is a lie, and the Devill was a lier, and the Father of lies, wherefore the lying images or pictures that are made of God or Chriſt (in the fleſh) to his infinite diſhonour came from the Devill.* Moſt excellent, full and pertinent to this our purpoſe, and

Iohn 8.44. Deu 4.15, 16, 17. 2 Cor.5. 16. Hab.2.18. Iſa.44.20.

and in this place, is that alſo of that worthy, reverend, and learned Divine, M. *Gurney*, in his moſt pithy, ſweet, and ſuccinct Treatiſe, entituled, *Toward the Vindication of the ſecond Commandement*; ſet forth by the full authority of the Univerſity of *Cambridge*, *An.* 1639. as moſt orthodoxe and conſonant to the Doctrine of the Church of *England*; where he thus goes on. "But very like "it will bee anſwered "againſt all that hath "hitherto been ſaid touching

Gurney in his Vindication. *p.* 128, 129. *&c.*

"ching Images in gene-
"rall, and their Idola-
"trous worſhipping,
"that though they have
"no congruity with the
"Divine nature of God,
"yet well may we re-
"ſemble the humane
"nature of God, the
"Lord Jeſus Chriſt,&c.
"Whereunto wee an-
"ſwer, That if every li-
"ving man upon earth,
"doth incomparably
"more lively repreſent
"the humane nature of
"God, then any image
"poſsibly can;then how
"can any Image be ſo

ſpeciall

" ſpeciall good for ſuch a
" purpoſe. Secondly, ad- 2.
" mit ſome picture could
" ſet forth the naturall
" countenance of our Savi-
" our more peculiarly then
" the countenance of any
" living man ever did,
" (though, who can be cer-
" tain of any ſuch matter?)
" yet we know that the
" vertue and efficacy of
" our Saviours incarnation Mark this.
" did not conſiſt in this,
" that hee was a man of
" ſuch or ſuch a counte-
" nance, but onely in this,
" that he took mans na-
" ture upon him to work
" out legally mans redēp-

tion. And ſo he goes on moſt excellently, and comes to teſtifie and confirme that fore-cited Text, 2 *Cor.* 5.16. in our firſt Reaſon. And ſo proceeds to full ſatisfaction in this particular, from *page* 128. to the end of his Treatiſe. But I cannot omit that which he hath moſt pertinently touched to this our purpoſe, *page* 140. where he hath theſe words. "Yea, not "onely the moſt pre-"cious ſufferings of our "Saviour are profaned, "and infinitely vilified by

"by pictures, and ſuch
"kinde of vulgar and
"common expreſsions,
"but alſo his Majeſty
"and Perſon is moſt
"plainly belied and bla-
"ſphemed by the
"means, namely in this,
"that his Perſon is expo-
"ſed to the view of the
"world, as hanging
"actually dead upon a
"Croſſe, and double
"gibbet, whereas hee
"now actually is, and
"for ever ſhall be ſitting
"at the right hand of
"God in the ſtate of eter-
"nall glory. We con-

A picture of Christ does infinitely profane and blaſpheme the perſon of Chriſt.

Mark this. ☞

"clude therefore (ſayes
"he *page* 146.) that as no
"kinde of Images are
"ſpecially good (if any
"way good) for inſtru-
"ction or devotion: So
"thoſe kinde of Images
"which intend to make
"expreſsions of God our
"Saviour, &c. (which
"kinde of Images our
"Homily judgeth to be
"more dangerous) are
Pictures of Chriſt are very dangerous.
"moſt like to bring us
"into the pits of perdi-
"tion, then into the pits
"of devotion, and to
"plunge us in the lakes
"of Idols, then to fur-

ther

"ther us unto the fruiti-
"on of the inviſible
"God. Thus he. Again, 2.
the whole Synod or bo- The Church of
dy of the Orthodoxe *Ireland.*
Church of *Ireland* with
the unanimous conſent
of D. *Vſher* their Arch-
Biſhop, and the reſt of
the Biſhops in the Arti-
cles there publiſhed, *An-*
no 1615. In the Articles Mark this.
touching the ſervice of
God, *Diſtribution* 53. ſayes
thus; *All manner of expreſ-*
ſing God the Father, the Son
or the holy Ghoſt in an out-
ward forme, is utterly unlaw-
full. Whence I may (then)

juſtly infer, that the making of Chriſts picture, the Sonne of God, in the outward and fleſhly forme of a meere man, is utterly unlawfull, and ſo abſolutely ſinfull. Finally, if the Authority of theſe moderne Orthodoxe Churches of *England* and *Ireland* be not ſufficient (which yet we are bound in conſcience to beleeve and yeeld unto) to perſwade and aſſure the truth hereof, then take more ancient Authority even from the Primitive Church of Chriſt,

3. The Primitive Church.

Chriſt, the unblended and uncorrupted Primitive Church, I meane, which hath moſt ardently and zealouſly oppoſed the making of the picture of Chriſt, as man; as was in briefe touched before out of our Book of Homilies, where this truth is moſt largely and learnedly ratified, and proved, (ſufficient, I think, to ſatisfie any modeſt and honeſt Chriſtian heart) yet beſide that, whoſoever deſires more ſatisfaction out of the Primi-

tive times of the Church in this particular, let him be pleaſed to ſearch and look into the poſitive Reſolution of the whole ſeventh generall Councell of *Conſtantinople*, *Anno* 756. which is recorded in *Sum. Concil. Tom.* 3. from *page* 139. to 177. And in the ſixt act of the ſecond *Nicene* Councell, where this point is moſt excellently debated by *Gregory* of *Neocæſaria*, who records the whole proceedings & reaſons why that generall Councell condemned the making of

4. Generall Councels, as, of *Conſtantine* 7. *An.* 756. & 2. Coun. of *Nice.* Act 6.

of Christs picture as a thing utterly unlawfull.

Fourthly, and lastly, it is sinfull in regard of the inevitable and certain sinfull effects which it produceth. For since it is a most evident and undeniable truth, that man by nature is prone and pliant to Idolatry and superstition, the making or having of the picture of Christ is and ever hath been a most dangerous snare of the Devill, to entice and steale mens hearts away

4. It is a sin in its sinfull effects.

from the pure and pious worſhip of God, if not to palpable and publike, yet (at leaſt) to private and ſecret Idolatry and ſuperſtition. And therefore, if ever that were true, *Sublatâ cauſâ tollitur effectus*, The cauſe being removed, the effect quickly ceaſeth; then, herein it is moſt true that the ſinfull cauſe, which in the firſt place is the vaine and profane making of pictures of Chriſt, being bleſſedly aboliſhed and beaten down, the moſt impious and

and dangerous effects of Idolatry in adoring them, must needs be the more odious and disclamed, not only in the sinfull adoring of Christs pictures in a Crucifixe, but in the unlawfull making and retaining of them in houses and chambers in any forme or posture whatsoever, to look or gaze on them with an ignorant zeale or foolish affectation, which (as I said) hath certainly very much countenanced and encouraged our Popish adver-

adverſaries in their idolatrous practiſe of impious adoring and worſhipping them.

Objections againſt theſe premiſſes with their anſwers.

BUT unto all that hath been ſaid, it will be objected, in the firſt place; But may not Painters or Gravers paint or ſet forth in lively figures and colours, the paſſages related in the Scriptures by the Prophets and Apoſtles of Chriſts

1. *Obj.* Paſſages of Scripture may be painted, then, why not Chriſt?

Christs life, death, resurrection, ascension, second comming to judgment; and so consequently picture our Saviour Christ as a little babe sitting in the Virgin *Maries* lap, or as a Judge sitting on a Throne, and in those other postures of his life and actions: seeing that the Word or Scriptures (say these men) differ but a very little from pictures?

Scriptures and pictures differ but little.

Whereunto I answer, 1. *Ans.* 1. first, Things forbidden by Gods Word, as painting

ting or graving of images of God the Father, Chriſt the Son, or the holy Ghoſt, and things permitted, yea commanded of God, as the writings and deſcriptions uſed in the Old and New Teſtaments are not all one; neither can or ought mans reaſon (though ever ſo goodly and gaudy) to prevaile any thing againſt Gods Word, and plain Statute-Law, as I may fitly term it.

Scriptures are commanded to be written.

2. Secondly, though the Scriptures have diverſe deſcrip-

descriptions of God and the severall Persons of the Trinity, yet still, therein they expound themselves how they are to be taken, to wit, meerly spiritually; which pictures doe not: but as they set forth any of the Persons of the Trinity in a bodily or visible similitude; so they leave a man to consider of them and no otherwise: And so bring men into the danger of the heresie of the *Anthropomorphites*, who thought God to have hands and feet, and postures

Scriptures expound themselves but pictures doe not.

The heresie of the *Anthropomorphites*.

ſtures of ſitting and ſtanding, as men have, and ſo conſequently to admit that ſacriledge into their hearts, which the
Rom. 1. 23. Apoſtle deteſteth in thoſe who changed the glory of the incorruptible God into the ſimilitude of a corruptible man.

2. *Obj.* Cherubims. But ſecondly, it may be objected: Did not *Solomon* make Cherubims, and ſuch like figures in the Temple?

The Braſen Serpent. And did not *Moſes* alſo make and ſet up the Braſen Serpent? And have

have not Angels appeared like men? Why then ſhould it not be lawfull to make images, as they have been made before us, and as they have appeared to us? Angels.

I anſwer, firſt, it is undeniable that God in the ſecond Commandement directly forbids the making of any images to our ſelves, that is, to doe them any reverence or worſhip; and it is as undeniable that man by nature being addicted to idolatry and ſuperſtition, and theſe kinde 2. *Anſ.* 1. Man by nature is idolatrous, and his nature is like tinder.

kinde of pictures being as fire to mans nature, which is like tinder, apt to ſet them on fire to either externall, or (at leaſt) to internall worſhip and reverence, and ſo conſequently to Idolatry; therefore theſe kinde of expreſsions are unlawfull.

2. The Cherubims and Braſen Serpent were not humane inventions.

Secondly, God commanded the making of the Cherubims and Braſen Serpent to Him, that is, to thoſe holy uſes and ſingular ſignifications to which he had appointed them; ſo that they were

were no humane inventions, but things done by Gods ſpeciall direction and appointment, and ſo were lawfully done, but ſo are not ſuch pictures of the Trinity, or any Perſon thereof as having no ſuch warrant or command. Beſides, though the Braſen Serpent were a thing appointed by God to be ſet up in the ſight of the people, and ſo had long continued, yet at laſt when it began to be Idolatrouſly abuſed by worſhipping and adoring it, the

The Braſen Serpent once abuſed to Idolatry, was broken down, 2 Kings 18. 4.

the godly King *Hezekiah*, without any command from God thereunto, moſt zealouſly brake it downe, and is commended for it. How much more then ought we, in holy zeale, to deſtroy and utterly ruinate all the pictures or images of the Lord Chriſt, (yea, if they had been lawfully and warrantably made and ſet up, which yet, they never were) ſince we ſee them ſo conſtantly and commonly abuſed to Popiſh Idolatry, and Proteſtantine

So ought the pictures and images of Chriſt.

tine ſuperſtition?

It is again objected in the third place, and that moſt ſtifly, by many, thus: But may we not make the picture of Chriſt, ſince he took our humane nature on him, was a perfect man, as we are, and lived and converſed among us men; may we not therefore make his picture, as he was man, as well as we may repreſent the holy Ghoſt by a Dove, in which ſimilitude he appeared; and Angels like young men, as they have been

3. *Obj.* Chriſt may be pictured as Man.

been ſeen on earth?

3. *Anſ.* Whereunto I anſwer;

1. Firſt, we may indeed, as lawfully doe the one as the other. But does any that is truly godly hold it lawfull to repreſent the holy Ghoſt by a Dove, becauſe the Scripture

Mat.3.16. ſayes *Iohn Baptiſt* ſaw the holy Ghoſt deſcending on our Saviour Chriſt like a Dove? for beſide the apparent unlawfulneſſe of the figure (as hath been proved by the premiſſes) when any one hath ſo irreligiouſly pictured the holy

The holy Ghoſt like a Dove.

holy Spirit of God, who dares be ſo blaſphemous as to ſay, That Dove is the picture of the holy Ghoſt? Who dares, ſaid I? Alas, I muſt confeſſe too many are either ſo ignorant or impudent as to ſay little leſſe, if not to affirm it in plain termes.

2. Angels like men.

Secondly, as touching the Angels who have appeared in the ſimilitude of young men, Warriours, and ſuch like; I conceive it is not granted to be warrantable or lawfull to picture an Angell ſo. For theſe re-

pre-

preſentations are not, nor can be ſaid to be pictures of Angels; for Angels are alſo meere ſpirits. Beſide, what warrant have men thus to picture them? And if no warrant from the word, is not this to make them to our ſelves, that is, to humour and ſerve our owne fantaſies, not to God? ſince God no where requires it, nay by a neceſſary conſequence of the conſtant danger of them, forbids them.

3. Chriſts picture.

But thirdly, as touching the picturing of Chriſt,

Christ, becauſe he took humane nature on him, I conceive that the reaſons already delivered are ſufficient to cleare the utter unlawfulneſſe thereof, either for publique or for private, for civill or religious uſes or places; namely firſt, becauſe though our bleſſed Saviour Christ took our nature on him, and was a perfect man, yet let this be ſeriouſly noted, as the maine miſtake by men, he was not meere man, as all pictures doe meerly make him, and can 1.

Christ not meer man.

doe no otherwiſe.

2. The hypoſtaticall Union.

Secondly, what made him Chriſt? was it not that hypoſtaticall Union of the Godhead to the Manhood? Now then, if thou canſt not picture the Godhead of Chriſt, (which no man is able to doe without blaſphemy) doſt thou not leave out his beſt part, and ſo moſt accurſed and blaſphemouſly ſeparate thoſe things which God hath inſeparably joyned together? Yes aſſuredly, and ſo infinitely diſhonour the Perſon of the

Lord

Lord Jesus Christ.

But fourthly and lastly, it is yet further hereunto, as vulgarly as vainly objected; No more when we make the picture of a man can we paint his soule, which is his principall part; and yet it is not unlawfull to picture a man in his bodily shape without his soule. 4. *Obj.* A mans soule cannot be pictured.

Whereunto I answer, it is true; but herein still is the main error, that we make no difference betwixt Christ and man, twixt whom (indeed) 4. *Ans.*

there is an immenſe and moſt infinite diſtance and difference. For every meere man conſiſts of but two parts, a ſoul and a body; and being but meere man, I doe his Manhood no injury in picturing a man without a ſoule, becauſe that humane ſhape or expreſsion ſhewes ſufficiciently that it is the true reſemblance of ſuch or ſuch a mans bodily effigies; and we preſently and juſtly ſay without any prejudice to his Perſon, that it is the picture

Every meer man conſiſts of but two parts, a ſoule and a body.

or

or repreſentation of ſuch a man whom it repreſents. For, as it is to be granted, that *Intus eſt, quod homo eſt*; ſo it is as true and juſtly to be granted that *Extra eſt, quod humanitatẽ perſonat*: As the ſoul is the more excellent part of man, and cannot be ſeen but in its effects and ſhadowes; ſo the bodily ſhape is a full expreſsion of his humanity which may be without ſin, be ſo perſonated. But our Saviour, the Lord Jeſus Chriſt conſiſts of three parts to

Chriſt conſiſts of three parts, a body, a ſoule, and a Godhead.

make him perfectly and compleately Chriſt, namely of humane fleſh, a reaſonable ſoule, and a Godhead: Now though in a meere man, the ſoule may be ſeparated (in pictures and figures) from the body without prejudice, and the bodily part be a true repreſentation of the meere man; yet in Chriſt

1. it may not be ſo; firſt (I

2. ſay) becauſe he is not a meere man, although a perfect man; Secondly, becauſe the hypoſtaticall Union may not, can-

The Godhead and Manhood of Chriſt may not be ſeparated without ſin.

not

not (without high diſhonour to his Perſon) be ſeparated. For if thou wilt picture Chriſt in a meere bodily ſhape, (as otherwiſe thou canſt not) doſt thou not make him a meere man? And what difference is there then, twixt Chriſt and the Malefactor or thiefe on the Croſſe, pictured by him? ſince both have but a bodily ſhape, and a picture can expreſſe no more of it ſelfe, then is obvious to the eye of the beholder. In all theſe reſpects, therefore, I hold

M. *Dod* on the ſecond Commandement.

and beleeve the picture or Image of our Saviour Chriſt in any poſture or expreſsion whatſoever, and for any civill uſes or ends whatſoever, is abſolutely ſinfull, and ſo utterly unlawfull to be had or permitted.

The ſum of all.

The ſumme of all (then) is thus much, that the picture or image of our Lord and Saviour Jeſus Chriſt the ſecond Perſon in Trinity according to his humane nature, is undoubtedly a lying vanity, or a vaine impiety, and ſo to be abhorred

Chriſts picture is a lying vanity.

horred of every godly and ſound hearted Chriſtian, as a thing much tending to the diſhonour of God and countenancing of Popiſh idolatry and ſuperſtition, even by the example of us Proteſtants, who fooliſhly and affectedly tolerate and admit them into our houſes and parlours, yea and in many of our Churches and Chappels even to this day, under a pretence, forſooth, of but civil uſe, and adornation, and commemoration of our

Saviour Chriſt; which (I ſay) is ſimply ſinfull and utterly unlawfull for us. Adde unto all that hath been formerly alledged, that of the holy Euangeliſt, *Iohn* 20. 15, 16, 17. *Mary* in the garden, weeping and ſeeking for Chriſt, after his reſurrection, Chriſt appeared and ſpake unto her. She thereupon (as it ſeems by the Text) turns her ſelfe to him, with joy to embrace him; *No*, (ſayes Jeſus) *touch me not, for I am not yet aſcended to my Father.* Whence I conceive,

John 20. 15, 16, 17.

Touch me not.

ceive, it may be justly inferred; that if it were not lawfull for *Mary* to touch Christs body before his ascension, it not being as yet a fully glorified body, how much more unlawfull is it (now) to tamper with and to touch it in pictures and images; it being (now) a most holy and compleatly glorified body in heaven? John 7.39 Mark this.

Again, as God (not without a mystery doubtlesse) in his omniscient wisdome foreseeing and foreknowing the

the nature of the children of Iſrael to be moſt unmeaſurably addicted to idolatry, who having (and that moſt juſtly) a high eſteeme of *Moſes* that great Prophet of the Lord, and type of Chriſt, might (as it was more then probable) have adored, or at leaſt ſuperſtitiouſly have uſed his body or Remaines thereof, yea and the very place of his ſepulchre; God (therefore I ſay) is ſaid to have conveyed his body away, and to have buried *Moſes*, himſelfe,

Moſes.

A moſt pertinent alluſion to Chriſt as touching his picture.

Deu. 34. 6.

ſelfe, that no man might know where his ſepulchre was; So the Lord Jeſus Chriſt, *Moſes* his anti-type, foreſeeing the Idolatrous and ſuperſtitious ſucceeding times, & how apt men would be to adore and worſhip his very humanity, (which he aſſumed not for any ſuch end) or to uſe and abuſe it according to their own unwarrantable fantaſies, permitted, therefore, no true picturing or pourtraying of his holy humanity, (as no man can juſtly

juſtly prove the contrary, the oppoſers of this truth having their beſt proofe and aſſurance of their idle and fooliſh opinion from a Mahometiſh or Turkiſh Emperour, Chriſts greateſt adverſary, (next to Satan and the Pope) but aſcended in the ſame into heaven, never to be ſeen more on earth, but by the eye of faith, untill his ſecond glorious appearing in judgement: Yea, and hath according to his own moſt ſure prediction, left no true place of

Chriſts picture ſent to the Great Turk, a meer fiction.

of his ſepulchre (though ſuperſtitious and idolatrous Friers, and overzealous liers doe fabulouſly pretend, to this day, the knowledge of it to their doting Proſelytes, and Popiſh Zelots who travell familiarly to ſee Jeruſalem on foot on Pilgrimage to adore it) conſidering that not onely the Temple of Jeruſalem, which our Saviour ſaid, ſhould not be left with one ſtone upon another, but alſo the moſt miſerable, and epidemical devaſtation and

ruine

ruine of the whole City, by the Heatheniſh conquering Romanes. Finally, therefore, if to turn Churches, Chalices, the Sacramentall bread and wine, or any other things dedicated to holy uſes, unto civill and common uſes be accounted unlawfull profaneneſſe; how much more ought it to be ſo accounted to turn the ſacred humanity of our Saviour Chriſt (which was, from all eternity, pre-ordained of God himſelfe, onely for the moſt ſacred and divine

Note this well.

vine uſe of our redemption and reconciliation unto God, and for no civill uſes at all) to turn (I ſay) this moſt holy humanity of Chriſt into a meere civill and common uſe, by pictures, images, and ſtatues of him without Gods or Chriſts warrant, yea contrary to his Word, and the practiſe and precepts of all truly faithfull and pious Chriſtians, both Primitive and moderne? But, to conclude, if thou deſireſt to ſee Chriſts picture, firſt, either

The beſt way to ſee Chriſts picture.

Eph. 5. 30. either look on him in his living poore members, afflicted, perſecuted, or in povertie.

2. Or ſecondly, ſee him ſpiritually, and moſt comfortably by faith, in the Sacraments adminiſtred.

3. Or thirdly and laſtly, ſee him at large in a full and faithful deſcriptiō of him every way in the holy Scriptures read or ſoundly expounded by a faithfull Paſtor, view and meditate on him thus at full: And this thou haſt a good warrant for, yea

a command, (but none for pictures or images of him) for, saies our Saviour himselfe, *Search the Scriptures*, (not gaze on pictures of me) *for, these are they that testifie of mee.* Christs comming and appearing to us, is not visible observations (as [a] one lately, most properly and pertinently said) or with a Lo here, or Lo there, Look this way or Look that way, look upon this image, or look upon that picture; for, behold O man, thy God is within thee,

John 5.39.

[a] M. Gurney Vind. Argu. S. p. 147. Luke 17. 20, 21.

thee, and within thee he muſt be found; as alſo the devotions, which he meaneth to be entertained withall, muſt bee kindled within thee; for within thee there is a flint-ſtone, even thy heart, which being often attrited and beaten upon with the ſteele of Gods Word, the tinder of Chriſt crucified will foſter the ſparklings thereof (in devotion) untill the breath of his ſpirit ſhall have lighted thee a candle therewith, and then thou ſhalt ſoone be able

The heart of man is a flint-ſtone.

Gods Word is the ſteele.

Chriſt crucified is the tinder.

Gods Spirit is the candle.

able to kindle ſuch a fire in thy inner man, as the Almighty God (whom the heavens cannot contain) will condeſcend unto, and be wel pleaſed with, and thereby will ſit with thee, and ſup with thee; and which he will preferre before all the fooliſh flaſhes, and unwarranted wild-fire works of mortall mens deviſing whatſoever: Thus he. In fine, therefore; As all true Chriſtians that are watchfull over their waies doe and moſt juſtly ought to ſuſpect

pect thoſe things which (without warrant or good ground) moſt pleaſe their carnall affection; This (if there were nought elſe to be diſcovered to be ill in the picture of Chriſt, but this onely) might moſt juſtly cauſe men to judge it evill; namely, becauſe theſe kinde of pictures are ſo well pleaſing to all ſorts of carnall men and women, and yet without any warrant; and we all of us know by wofull experience in our hearts (eſpecially ſuch

Note this.

such as examine their hearts, and by grace doe keep a constant watch of them) that the flesh naturally lusts against the spirit; and we have a tickling affectation to things unlawfull and forbidden. *Nitimur in vetitum semper, cupimusque negata.*

This evill therefore of making the picture of Christ, being (as all other sinnes are) so pleasing to mans carnall desire, and so easily and commonly admitted, yea defended, but without any warrant from Gods Word, onely propt with

with a few poore and ſhallow reaſons, and carnall conjectures, ought therefore, I ſay, for this foreſaid cauſe, in no ſmall meaſure, to be greatly, at leaſt, ſuſpected, to bee contrary to the will of God, and ſo, ſinfull: It being, I ſay, a thing ſo pleaſing and delightfull to fleſhly ſenſe, and carnall affection without any warrant or ground from Gods Word, yea contrary to the Word of God and rules of a good conſcience, as hath been moſt

most abundantly, and I hope as satisfactorily and truly proved in these premisses.

Omnis gloria solius est Domini.

FINIS.

ON POPISH CRUCIFIXES AND IMAGES OF CHRIST,

By my highly honoured, and *most precious friend*,

Mr. WILLIAM PRINNE, *GENT.*

NO pictures can so lively represent (mens,
Christs Death and Passion as the [a] *Sacra-*
And Word; the onely Crucifixes he
Hath left his Church, his death to mind and see.
What need of Pictures, Crucifixes, then,
To shew Christs death or Person unto men?
Had they been usefull, he had instituted
Them too, like these; sith not, they are refuted.
If we Christs Person or Humanity
At any time would set before our eye,
Let us behold our selves; no image can

[a] 1 Cor. 11. 24, 25, 26. Gal. 1. 3.

So lively ſet forth Chriſt to us, as man.
Gods & Chriſts perfect [b] *Image, whoſe likeneſſe*
And [c] *nature, Chriſt aſſum'd, if man expreſſe*
Not Chriſt ſufficiently unto our view,
No pictures can; they falſe are, he the true
And perfect living Image of Chriſt; why
Neglect they truth then, and behold a [d] *lie?*
The Scripture no deſcription of Chriſts face,
Forme, feature, perſon makes, but of his [e] *grace,*
That none ſhould dare preſume to undertake
His [f] *unknown image, preſence, ſhape to make,*
Which cannot but be falſe, and a meer [g] *lie,*
Becauſe no groũd, ſhape's left to draw them by,
And none now know Chriſts true forme, portrai-
How can the Papiſts, others, then be ſure (ture,
Thoſe Crucifixes they adore, keep, ſee,
Are Chriſts true pictures, and not one of the
Two [h] *theevs that were with him, then, crucifide*
Since both alike upon their croſſes dide?
And thoſe who made thẽ for ought they can tell
Intended to preſent by them, as well

b Gen. 1. 26, 27. Chap. 5. 1. Chap. 9. 6. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. *c* Phil. 2. 7, 8. Heb. 2. 11, 14, 16, 17. Chap. 4. 15. John 1. 14. 1 Cor. 15. 48, 49. 2 Cor. 3. 18. *d* Iſay 44. 20. Hab. 2. 18. Jer. 10. 8. *e* John 1. 14. 16. *f* Deut. 4. 15, 16, 17, 22, 23. 2 Cor. 5. 16. *g* Hab. 2. 18. Iſay 44. 20. Ezek. 10. 2. Rom. 1. 25. *h* Mat. 27. 38. Mark 15. 27. Luke 23. 32, 33. John 19. 18, 32.

Theſe

These theeves, as Christ; and nothing doth appear
From the bare picture this great doubt to clear.
You must then know the painters thoughts, ere ye
Them for Christs pictures can once take to be,
Which nought can make them but your fantasie,
And those that made them but by guesse only.
But, grant thē true, what fruits, good, can accrew
To mē by Christs meer outward shape they view?
Since all our comfort rests in this that he
Mans [i] nature took, not that shape which we see.
His Incarnation, not his countenance,
Was that which did our nature, state advance:
Which men alone, not pictures can expresse
Vnto the life, they then are vain, uselesse.
Christ was unlike to most, or all, in face,
His visage saves none, but his nature, grace.
We must strive to be [k] like him inwardly
In graces, but not paint him outwardly.
Gods word [l] forbids such Images to make
Or use at all, we must them then forsake.
The holy anointing oyle which sanctifide
The Ark, Priests, Tabernacle, all beside,
Which did thereto belong, with that perfume
Which God prescrib'd of old, none might presume

i John 1.14. Phil.2.7 8. Mat. 1. 23. Heb.2.11,14, 16,17. Ch.4.15. *k* Phil.2.5. 1 Cor.15.49. 2 Cor. 3.19. Eph.5.2. Mat. 11.29. *l* Exod.20.5. Lev.26.1. Deut.4.15. to 27. Ch.5.8,9.

On[m] *pain of death, to make the like, ſith they*
Were holy, and in type, did Chriſt diſplay,
Who doth it[n] *ſanctifie, and quite conſume*
The ſtink of all our prayers, with his perfume.
If it were, then, ſo grand a crime for men
To make the like to theſe types of Chriſt, then
To make Chriſts Image, likeneſſe, for a uſe
Civill or ſacred, is a great abuſe.
Its civill uſe, wals, windowes, roomes to graze
Doth Chriſt profane, abuſe, and much debaſe.
Chriſt is an[o] *holy and moſt ſacred thing*
Ordain'd for holy uſes; the making
Then of him common, for a civill uſe
Is profanation and more grand abuſe,
Then to turn Churches, Lords-board, chalices
To profane uſes, damn'd by Popes Decrees,
For profanation, groſſe impiety:
Its civill uſe, then, you muſt needs deny.
Its ſacred uſe to worſhip or adore
Makes it a ſinfull[p] *Idol; and therefore*
Be it for common or for ſacred uſe
To make Chriſts Image is a groſſe abuſe.
O then with[q] *indignation caſt away*

m Exod. 30. 31, 32, 33, 36, 37, 38. *n* Heb. 2. 11. Chap. 11. 23. Chap. 13. 12. 1 Cor. 1. 2. Chap. 6. 11. Rev. 8. 3, 4. *o* Luke 1. 16. Mark 1. 24. Acts 2. 27. Chap. 3, 14. Chap. 13. 35. 1 John 2. 2. *p* Pſal. 106. 19, 20, 21. Rom. 1. 19, 23, 25. 2 Cor. 6. 16. Rev. 9. 20. *q* Iſay 2. 20. Chap. 30. 22. Chap. 31. 7. Hoſea 14. 8.

Theſe

These Idol-pictures and aside them lay,
Which at the best are [r] *lies and different*
Frõ Christs form which the Scriptures represent.
The [s] *Papists paint Christ very lovely, faire,*
And like a Nazarite, with long compt haire,
And somewhat fleshy, when the text sayes, he
Should [t] *like a root with sprigs in dry ground be;*
And that he had no forme nor comelinesse
Of person in him (as they him expresse)
So that when men should see him, no beauty,
Him to desire, they should in him espy;
Whence, they should him reject, despise, despite,
And hide their faces from his gastly sight.
He was no Nazarite, nor long haire wore,
(As some yet dreame, and many heretofore)
For he [u] *drãk wine oft,* [w] *toucht, nay raisd the dead*
Which [x] *Nazarites might not, nor shav'd his head*
When he came near dead corps, as Nazarites
Were bound to do, nor usde ought of their rites;

r Isay 44.20. Rom.1.25. *f* See *Molanus, Historia de imaginibus:* and *Lentulus* his forged description and picture of him commonly Printed and sold here of late yeares. *t* Isay 52.14. Chap.53.2,3. Phil.2.7. Psal. 22.6, 7. *u* Mat.11.19. Chap.26.29. Mark 14.25. Chap.15.23. John 2.3,9,10. Luke 22.12. *w* Mat. 9.24,25. Mark 5.35,39,41,42. Luke 7.12,13,14,15. John 11.38. to 45. *x* Num.6.3. to 12. Amos 2.12. Luke 1.15.

He was not, could not be [y] *defilde at all*
Like [z] *them, no sin in him was, nor could fall*
Into him; he no sin-peace-burnt-offring,
Or such like for [a] *himselfe, had need to bring*
As [b] *they; he was not then a Nazarite,*
Nor yet could be, as some men vainly write.
Its true, he dwelt at Nazareth, whence he
A [c] *Nazarene, not rite, is said to be,*
And oft styl'd Jesus of [d] *Naz'reth, but not*
A Nazarite by order, as they dote,
Who paint him with long hair, to men a [e] *shame,*
Saith Paul, *yea Nature, and so him defame.*
Nay, where the [f] *Scripture saith, that his body*
Was like a potsheard, so lean, withered, dry,
That men might all his bones tell; these mistake
In that they in their Images him make
Plump, fleshy, so that none can tell his bones;
His pictures then are meer lies and false ones,
Expressing not Christs true shape, but onely
The Painters fancy and grosse forgery.
Those then, who these false Images adore,

y Heb. 4. 15. 1 Pet. 2. 22. *see before*, John 14. 30. z Num. 6. 2, 10, 12. a Heb. 7. 26, 27, 28. b Num. 6. 7, 22. c Mat. 2. 23. As our last Translation truly renders it; when as Christians were called *Nazarens*. Acts 24. 5. d Mat. 21 11. Luke 2. 39, 51. Chap. 4. 16. John 1. 45, 46. e 1 Cor. 11. 14, 15, 16 f Psal. 22. 14, 15, 16, 17. applied to Christ, Mat. 27. 35. Luke 23. 34, 35.

Worship

Worship the Painters fancy, and no more,
In stead of Christ himself; which, certainly
Is both false g worship and Idolatry.
It is no doubt a great Sin to misdraw, (Law,
Misfigure Christ, thus, h against his word and
Which, Popes have i taken from the Laity,
Whom these false k pictures must now edifie,
And teach in stead of them. In this deale they
Like men with children, from whom they away
Take gold or silver, and then them content
With Babies, Counters, their cries to prevent.
Papists are children, or the children play,
To embrace pictures, cast Gods Word away.

g Exod. 20. 4, 5. Rom. 1. 19. to 27. Psal. 106. 19, 20, 21.
h Exod. 20. 14. Deut. 4. 19. to 24. Levit. 26. 1. i *Index librorum prolib. Vrg.* 4. k *Molanus, Histor. de imaginibus & picturis.*

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